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THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

By J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest Angel comes;
No power has to banish pain,
Or give us back our lost love,
And yet, in tempest, love, our dear
And heavenly Father sends us here.

There's quiet in that Angel's glance;
There's rest in his still countenance;
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure
He kindly learns us to endure.

Angel of Patience! seat to calm
Our feverish brains with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The thuds of wounded pride to still,
And make our own our Father's will.

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WEDNESDAY, AUGUST 11, 1847.

SUBLIME PROSPECT.

It is calculated that the population of the United States advances westward, in a line from Canada, to the Gulf of Mexico, at the rate of twenty miles a year. There is a moral sublimity in the idea of this march of a nation over the primal wilderness, bearing with them the religion, the arts, and the legislation of civilized life, founding cities and states, building temples and academies, and casting the destinies of the future.

It is estimated that by the year 1913 there will be in the United States, without including the vast armies of immigration which arrive yearly, *one hundred and seventy-six millions* of people. There are thousands now living who will see that proud day of their country's strength! Vastly greater than this must be the population of our land, at that date. All Europe seems to be pouring its surplus people upon our shores, and nearly every new immigrant that arrives has relative ties with others left behind, which will draw them after him when they learn of his success. There can be no just calculation of the progress of future immigration into the United States. All nations fail; it comes in tides without laws. Every new change in Europe gives it impulse, and the spirit of emigration threatens to become, in some parts of northern Europe, a wild mania, leading whole rural communities to remove. Add, then, to the above calculation, the vast additions from abroad, and what will be the numerical strength of the nation, at the time mentioned? Justly does a writer remark, in view of these facts, that "should the national virtue remain unimpaired, the United States will control the destinies of the world."

Time was when we were accused as a nation of braggadocio for such references to our destiny; but that time has passed. The fact that the Anglo-American race is to be a dominant people of the earth, is now unquestionable. Looking forth from their eastern and western coasts to Europe and Asia, they will soon command the commerce, and influence the destinies of each.

When it is considered, farther, what exhaustless internal resources are crowded within the sphere of this vast coming population—resources of iron, coal, lead, copper; its immense harvests of breadstuffs, its infinite capabilities of internal communication and transit—we are still more impressed with its destined greatness.

There is another and still more impressive fact, viz., that the divine Ruler, who has provided this immense field of destiny, and is summoning into it the hosts who are to achieve here his own sublime purposes, has imbued them with a spirit of energy and progress never rivaled in our world's history. An inapplicable instinct for advancement rules the American mind. Forests fall before it; new States begin to rise up, almost yearly, under its power; nearly every instrument of art borrowed from the old world, it has transformed by valuable improvements, and it has given to the race four of the greatest inventions of modern times—inventions that are changing the face of the world—the Quadrant, the Cotton Gin, the Steamboat, and the Magnetic Telegraph. In one section its agricultural spirit raises unprecedented supplies of food; in another, its manufacturing enterprise threatens to throw in foreign rails out of the markets of the world; while along its extended seas its hardy mariners spread their sails for all lands, and ask but five years more to beat the mercantile tonnage of any other nation on the globe.

Under all these circumstances, and the chief cause of them, perhaps, we have a free government, an unrestricted and energetic church, and multiplying means of popular education.

But with our great prospects are associated great responsibilities. Vast must be the increase of our religious and educational provisions, in order to be proportionate to this great growth of population, and unless they are proportionate, the tide of foreign ignorance and vice will overwhelm us. This aspect of the subject presents a dark, we were about to say, an appalling counterpart. Can we possibly provide, in time, for this unparalleled increase of population? The answer depends upon the disposition of the friends of Christianity and the country. Our new States have abundant resources for common schools, in public lands set apart for the purpose. Those yet to be formed will also have them, but whence are the teachers, the preachers, the chapels, the Academies, and Colleges, to come, in the next sixty-six years, to meet the wants of the millions which, according to the above calculation, will then cover the land? The moral influence of New England has hitherto assimilated the national mind, and given it its tone. Is it possible that this rectifying power can keep pace with our stupendous growth, or will it not be entirely swallowed up and lost for ever?

These are serious questions. No where else, and in no other age, as we have lately said, has wealth had equal calls to exert itself in forwarding the means of the moral and intellectual elevation of the people. We need not send abroad, to enlighten and reform the depressed populace of Europe; they are coming to us, in myriads, to accept our aid. The tide is rising about us with the magnitude of a sea, and the certainty of fate. If we prepare it appropriate inlets and channels, it may irrigate and fertilize the land; if we do not, it will inundate and sweep over us with ruin.

CONVERSION OF PAPISTS.

The Christian world has been much alarmed at the tendencies of England to Popery, and there has, unquestionably, been sad indications of such a tendency, in connection with Puseyism, but we have not taken, meanwhile, sufficient notice of the contrary signs. Many more Roman priests have become

Protestants, during this same time, than there have been defectors to Popery from among Protestant clergymen. The labor of Protestant missionaries in Ireland would seem to have been "really blessed." One society of this kind, the "Priests' Protection Society," lately published its address, which enumerates, nineteen priests of the Romish Church, who, within a few years, have been converted to the reformed faith, and upwards of sixty laymen, chiefly Irishmen. At Dingle, there are 800 converts; at Achill, 500; at Kingscourt, 2000; and at St. Andrews, Dublin, 118. Many of these were distinguished for education and talents.

These, too, are but specimens. In many other places similar changes have taken place. Upon the whole, the tendencies to Protestantism are much more numerous than those to Popery. We consider Puseyism as a grand failure. It was a conspiracy, deliberately formed, to restore the papal character of the Anglican Church. This was to be accomplished chiefly by the agency of the "Tracts for the Times," by the local influence of leading University men at Oxford, and by a gradual return to papal conformities, by the conspirators. The effort was successful for a time, but the good old common sense of the English mind could not long stomach the obsolete nonsense of Rome. Notwithstanding the aston-

Correspondence.

LETTER FROM WESTERN NEW YORK.

Oneida Conference—Preaching of the Sabbath—Bishop Hamline's Sermon—Missionary Society—The University.

Dear Br. Stevens—I had not forgotten that you requested me to write you a line from this region, but want of something, which, in my opinion, would be interesting to your readers in general, is my apology for so long a delay. And, even now, many will "skip" my letter, through a want of interest in the great enterprises of Methodism; but the hearts of those who look abroad upon our Zion, and consider the church as one, in fact and in interest, throughout her entire domain, are always cheered by reports of largeness of soul, even beyond their own immediate sphere of action. Methodism is Methodism in the Oneida, as well as in the New England Conference, in Binghamton, as well as in Lynn. We have more circuits here, than with you, and fewer small stations. As a consequence, we have less tendency to congregationalism. But then, we have not to surmount a strong prejudice in favor of the old "standing order," for you well know that the itinerancy was the first method of supplying the early settlers of our towns with the words of eternal life.

Binghamton, the seat of the recent session of the Oneida Conference, is one of the southern border towns of the State, a beautiful village, located at the junction of the Chenango and Susquehanna rivers, the southern terminus of the Utica and Chenango canal, and on the route of the New York and Erie Railroad. If you journey hence to the North, your course is through a most delightful valley, for more than seventy miles; if to the South, you pass through Wyoming, renowned in story and in song. Look which way you will, you remember the Indian, who bounded over these hills, and through these valleys, and in his light bark, rapidly moved along on the bosom of these rivers. In the midst of scenery like this, the spirit of romance will almost unavoidably be kindled, and the heart will feel for the wrongs of those who were the original owners of the new world. "Man made England, but God made America," was a remark called forth from one who has seen much of both.

The Conference, through a laborious session of nine days, met and disposed of many local questions which had threatened the peace and harmony of the body and the welfare of the church. In the midst of all a Christian spirit prevailed. Bishops Morris and Hamline, manifestly men of God, with their usual ability and urbanity, led us on to business, checked our haste, and frequently reminded us of our constant dependence on God. Among others, we were favored with the presence of Drs. Olin, Dempster, and Peck, and Br. Lane, our Book agent, who, by the way, is one of ourselves. On the Sabbath the various pulpits in town were occupied by our brethren. I had the pleasure of listening to Bishop Morris, from James 5: 20; Bishop Hamline from Heb. 2: 16, and Dr. Olin, from Rom. 5: 10. The first was plain and instructive, the second, suggestive and moving, the third combined the four. I have often heard Dr. Olin, and have tried to take notes, but never succeeded. When I have half written an idea advanced, I have been startled by some burst of eloquence, and pencil, thought, and paper were all forgotten. Would you like a brief sketch of Bishop Hamline's discourse? Here then you have it—not that I would particularly select, but I have minutes of no other discourse. After a few remarks explanatory of his text, he inferred, 1. There must be a difference as to blind and angelic natures, but wherein it consists we are not fully informed, and all speculation beyond the sacred record, is vain and needless. 2. Christ is allied to human nature. Here is a theme for man, a theme for eternity, for the poorest and most wretched sinners of earth, and the most exalted saints of heaven. 3. Death of Christ was for man, and not for angels. It conferred no direct benefit on one angel, though many of them had fallen; but it did upon all men, and each man, even the smallest, the meanest, most sunken, and depraved. The question is sometimes started, "How can it be, that passing them by, he should die for us?" Are they not exalted? It is a ridiculous absurdity.¹ We shall find an answer, if we carefully examine. It was not because angels have not sinned, for they did violate God's most holy law. Sin always has one nature and effect, whether we refer to the human or angelic race. Its true and legitimate effect, is to curse and render the sinner wretched. It compels the Spirit of all goodness and peace to withdraw the light of his love and favor. This is always the case. There is then no such thing as little sins. As though sin, which has exerted such a damning influence in God's universe, could be a trifle! Angels did it, but it was not because he could not have assumed their nature, nor that he became more benevolent as time rolled on, but for he is ever infinitely benevolent; nor was it without good reasons, for he is infinitely wise.

Some have presented reasons upon which we do not insist, as these—Man was made in God's image; he thought it a strange ascent. Said he: I was told, a day or two since, that I was a pocket-piece of a man, and the gentleman said he could put me into his pocket. And now look at these men, and think of an ascending series. It is a law of nature that no two particles of matter can touch each other, and much less two such as these. I suppose I am in hell to here up to fill a gap in this ascending series. I am, sir, a firm believer in the use of human instrumentality in converting the world. It is God's plan. By our religion, which is all light, is diffused. Suppose all the lights in this room were collected in a chandelier, the light would be most central. The chandelier is God's chandelier. Extinguish the light in this room, and the darkness would be typical of that which would ensue were religion to be destroyed. The church is a city set upon a hill. There was Jerusalem, surrounded by its lofty walls, and filled with lofty palaces, and eminent above them shone the glittering walls of the holy temple. The city overthrown, the temple razed to the ground, may represent the ruin of the world, with the church demolished. The sun blotted out from the heavens, and the earth enveloped in darkness, are a symbol of what the world would be without the Savior. Christianity is the light of the world, morally, intellectually, and religiously. One law of nature asserts the mutual influence and dependence of every thing upon every thing else in the universe. This law is universal. A spire of grass cannot grow without the light of the sun; but let that spire be annihilated, and the sun would be jostled in its course. What then must be the influence of intellect upon intellect, of one immortal mind upon another? If we are Christ's, we are lamps, and our duty is to radiate, to throw off, and shed our light around on the dark world. Every Christian is bound to consecrate himself to the great work of conversion of the world, and to say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Rev. Postwick Hawley was the second speaker of the evening. As to the "ascending series," he thought it a strange ascent. Said he: I was told, a day or two since, that I was a pocket-piece of a man, and the gentleman said he could put me into his pocket. And now look at these men, and think of an ascending series. It is a law of nature that no two particles of matter can touch each other, and much less two such as these. I suppose I am in hell to here up to fill a gap in this ascending series. I am, sir, a firm believer in the use of human instrumentality in converting the world. It is God's plan. By our religion, which is all light, is diffused. Suppose all the lights in this room were collected in a chandelier, the light would be most central.

On Monday evening, the usual social meeting, in its annual meeting, Dr. Bangs held their annual meeting, Dr. Bangs appointed president of the Board. Important measures, relating to the fiscal state of the University, were discussed and determined upon; the usual degrees of A. B. and A. M. were conferred, and in addition, the honorary degree of A. M. was conferred upon the Rev. James Porter, of the New England Conference, S. G. Waterhouse, of the Providence Conference Academy, and Rev. H. C. Wood, of the New Hampshire Conference Seminary, at Springfield. Rev. Matthew Ritchie, of Canada, and Rev. James Floy, of the New York Conference, were made Doctors of Sacred Theology.

On Tuesday morning, the closing services of the term took place. After devotional exercises, the Report of the examining committee was read; at the close of which, an appropriate address was made by Rev. C. K. True, Secretary of the examining committee, which was listened to with marked attention on the part of the students, and with great apparent interest. Having stated the plan of the examination, and the favorable impression made upon the minds of the committee during its progress, Mr. T. noticed the grateful conviction that they had all received in relation to the high tone of morality prevalent throughout the college, and the gentlemanly and respectful conduct of the students, exhibited towards the Faculty and towards each other. Mr. T. insisted upon the importance of making the regular college course of studies the object of their special and almost entire labor;

the amount raised by us. Now, why is this? Have we less zeal, or less fire than they? Or are we less interested in the completion of the great work proposed? Have we less at stake than others? The fact seems to be this; we are not sufficiently awake to the importance of our individual, steady, and vigorous co-operation.

The amount raised during the evening I did not learn, but I am happy to be able to mention that two or three ministers and their ladies, of other denominations, were made life members of the Society.

Dr. Dempster embraced a favorable opportunity of presenting the claims of the Institute upon Methodists, and though perhaps not as successful as he could have wished, he removed difficulties from the minds of some of our brethren. The plan meets some opposition, but light must be diffused to enable people to see correctly. This Conference voted to *non-concur* in the Erie Conference Resolutions, 39 to 38, and with great unanimity, for the restoration of Mr. Wesley's rule on Drunkenness. As to the University, \$6500 have been raised in pledges and notes, which are to be soon collected, and the preachers hold themselves responsible for the interest on a further \$5000. Oneida Conference will not be behind in doing her part for the endowment of the University; at any rate, she will not repudiate, until the others decline to fulfil their pledges, and I don't think she will even then.

Faithfully yours, SIMEON. Binghamton, N. Y., July 30.

COMMENCEMENT AT WESLEYAN UNIVERSITY.

Br. Stevens—I write to you from this beautiful seat of our Alma Mater, far removed from the noise and bustle of the over-heated city, and enjoying the refreshing and fragrant breeze of the country, and the unequalled natural scenery of this delightful little city. Middletown has lost none of her charms; she still reclines upon the gently ascending bank of the Connecticut, embowered in trees and shrubbery, and adorned with elegant private residences. When Middletown is favorably introduced to the Bostonians and New Yorkers by the contemplated railroad, which here crosses the Connecticut, this city will become one of the most attractive summer resorts in New England.

As a literary institution, its present comparative seclusion and quiet, its freedom from the seducing temptations of larger communities, the inviting character of its surrounding scenery, its peculiar facilities for the study of natural history, and its numerous means of access from all parts of the country, render this city a most desirable location. We cannot express our gratitude that, in the providence of God, this institution, so important, especially to our denomination, and at once, an object of honest pride, increasing solicitude, and hopeful expectation to all our New England churches, has been so favorably located for its present well-being and future enlargement and success.

Our University has passed through the painful period of its experiment; the embarrassing financial difficulties inseparably connected with the establishment of such an institution are being rapidly removed under the energetic administration and arduous labors of its present president, and the noble efforts and generous contributions of the trustees and patrons; the roll of her graduates has now become respectable for its number, as well as for the distinguished success of many of these in the various professions, in different parts of the land; a character for permanency, certainty, and good scholarship, is established; even the sacred and assuring idea of venerableness attaches to our beloved college, and what is more important and encouraging, a true estimate of the real value of such an institution of learning is generally prevalent in our churches.

The Modern Classical Oration, by Mr. Winchell, was one of the best performances upon the stage. The speaker's appearance was prepossessing, his address peculiarly easy, and his essay marked with originality and great beauty of expression. The Philosophical Oration, by E. G. Andrews, commanded general attention. The subject was worthy of the elaborate thought and labor exhibited in its development.—"The Slowness of the Movements of Providence." The earnestness of the movements of the speaker, accompanied with grace of manner, added much to the intrinsic excellence of the address. The church has much to hope from Mr. Andrews, if he pleases divine Providence to hold it until its close.

The Oration and valedictory address of Mr. Colburn was the gem of the commencement. The subject, and the impression made by its exceedingly appropriate expression, its impassioned allusion, its manly piety, its impassioned delivery, together with the touching circumstance of the occasion, will not soon be forgotten by the graduating class, or any person present. The sympathy of the separating classmates was irresistible, and there were few dry eyes in the house of God.

With a generous commencement dinner, a pleasant interview in the evening at the president's house, ended another interesting and promising anniversary of Wesleyan University. B. K. P. Middleton, Conn., Aug. 5.

calling their attention to the fact that the chief office of these studies was to discipline and strengthen the mind, preparatory to its professional or scientific pursuit after graduation, and that their benefit consisted, not so much in the practical use that might be made of these acquirements in after years, as in the strength, maturity, and balance which they are intended and calculated to give to the mind. Mr. T. closed by a touching allusion to the encouraging state of piety in the college; alluding especially to the fact, that all the young gentlemen of the graduating class were experimental believers in Christianity, and all but two members of Evangelical churches!—A fact,² said Mr. T., "that I would have written, in stars, upon the heavens, that all the members of our community might read it there, and rejoice in it!"

In the evening, an address was given by the Rev. Dr. Holdich, before the Phi Beta Kappa Society of the University. This was an highly finished and well delivered production, giving marked evidences of original and deliberate thought, and elaborate arrangement. The subject was a development and proof of the proposition, that the mind is endowed with a capacity for the discovery of truth. The elements of this capacity were stated to be, sensation, consciousness, reason, and conscience; and all these were shown to coincide in asserting that the Christian revelation is the truth of God.

The commencement exercises were opened at 10 o'clock on Wednesday morning, by an impressive and eloquent prayer by the President. The stage was well filled with trustees and distinguished visitors. We noticed among these Mr. Haris, Governor of Rhode Island, Mr. Bennett, of Providence, ex-Mayor of Harper, New York, and Misses Sleeper, Gove, and Pratt, of Boston.

The young gentlemen acquitted themselves with much honor; their general appearance on the stage was good, their address manly, and their sentiments dignified, and expressed with propriety. Some exhibited marked excellencies; among these I find noted in my scheme the Metaphysical Oration by Henry Coole—an essay well digested, happily expressed, strong, eloquent, and only marred by an unfortunate mannerism in delivery. "Universal Peace the Goal of Progress," was of superior merit. "The Spirit of the Age," by Perry Childs Smith, son of Prof. Smith, was well conceived, vivacious, and gracefully delivered. "The True Source of Earnestness," by G. B. N. Wailes, Woodville, Miss., was an oration of an high order of merit; it was marked with originality of thought, appropriateness of expression, an energetic and attractive style; its delivery was natural and forcible, and the lively attention of the audience was held until its close.

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AMOUNT OF MISSIONARY MONEY RAISED IN THE NEW ENGLAND CONFERENCES.

Mr. Editor,—I have received the amount of missionary money (as published in Zion's Herald) raised in all the New England Conferences, for this year, except the New Hampshire Conference. For this Conference, I have taken the amount it raised last year as the amount raised this year. It will not probably differ much from that raised last year. I make this statement, for I would not do that Conference any injustice.

The amounts raised in the respective Conferences are as follows:—

Providence Conference,	\$3,348 31*
N. England,	3,116 21
N. Hampshire,	1,043 34 Last year.
Vermont,	594 36
Maine,	1,675 28

Total amount in all the N. E. Conferences, \$9,777 50

It will be seen by the above that the Providence Conference raised \$232 more than any other Conference in New England. What! thought I—\$232 more than the New England Conference? I was led to inquire how this should be. Has the Providence Conference directed its attention wholly to the missionary cause, so far as its benevolent operations are concerned? On inquiry, I was informed that it had probably done more than any other of the Conferences for educational purposes.

The late examination and commencement exercises have been highly gratifying. Twenty-three young gentlemen having passed an examination upon the prescribed studies, were recommended to the proper authorities as candidates for the degree of Bachelor of Arts.

Upon the Sabbath, we enjoyed the pulpit services of Revs. C. K. True, W. T. Harlow, and J. W. Merrill, the latter two Alumni of the institution. At the close of the morning exercises, the sacrament of the Lord's Supper was administered, and it was an interesting and affecting spectacle to see the altar, once and again, filled with young men, who are, or have been, members of the University, and who, in this meeting, were deeply interested and subduing. Simplicity, sincerity, tenderness

